Orochi, Gilyak

The social order of this people is peculiar. A council of elders and experienced /107/ people directs the settlement. Everyone is free in his activity, but submits to the community. Every acquisition, every hunting bag is distributed not only among the family but also through the entire settlement. Thus families whose heads go on longer hunting trips and are often away for weeks are taken care of. In the marriage customs there are remnants of group marriage. Faith and superstition are extraordinarily strongly developed. They believe in various gods such as the forest god and the sea god, and they see all of nature animated by spirits. The practical religion, however, is shamanism. The bear is the totem animal. A bear's head is eaten ceremonially and communally in an annual festival. A peculiarity is that a sick person is left when the first signs of death appear, and they return to him only when he is dead. They also avoid the graves of the dead who are buried in the earth, and they also do not disturb the environs of the graves.

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Of the other Tungus peoples there are still living in the Amur region a few Manchu, Daur, and Solon, who immigrated from Manchuria. In Transbaykal there is still to be mentioned the Orochon, who live in the taiga of the Chita region and are hunters primarily. Reindeer breeding is of less importance among them.

Of the Paleoasiatics only the Gilyak remain in the Amur region and the Ainu on Sakhalin. The main part live in the extreme northeast and consist of Chukchee, Koryak, and Kamchadal, and in addition to these still another group, consisting of Eskimo and Aleut, should be mentioned.

The Gilyak live on the lower Amur and on the coast north and south of the Amur's mouth. Their number is estimated at approximately 2,000. In external features they approach the type of the Tungus-Manchu peoples, but their language deviates completely from the dialects of the Tungus-Manchu peoples, and even from the dialects of the other Paleoasiatic peoples, and recalls the idioms of individual Indian tribes of Northwest America. Dog, seal, and fish skins, in particular, are used for the manufacture of clothing. Their main occupation is fishing and hunting sea animals. However, in the winter they also hunt bears and sables. They always build their dwellings on rivers or near the coast, and they always have a summer and a winter house, which are often right next to one another. Even in the last century they used in winter a "subterranean yurt," as Schrenck named it, an earthen cave, such as was customary among the Koryak and Kamchadal until a few decades ago. One can conclude from this that

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Koryak, Kamchadal

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563 together in villages in crudely constructed wooden houses. The leather boats, which they still use for hunting and fishing, are disappearing more and more. The Reindeer Koryak have also already grown far from their original culture. They are primarily reindeer breeders and own large herds. They live nomadic life wandering between the valley regions protected from the wind in the winter and the gnat-free mount-
[342] ainous tundra in the summer. The square winter hut, which is built from wood and is half sunk in the earth, is built in imitation of the Russian house. They recall the old pit dwelling of Europe. Only in the summer do they use their round, transportable tent, which in its original form consisted of a framework of poles covered with reindeer skins. Today, however, it is often only a type of board shanty, since their wanderings are mostly limited to short stretches. The winter huts as a rule lie on rivers and are permanent constructions. Older people often remain in the winter huts even in the summer, and accordingly
[142] the Koryak must be designated as semi-nomadic. Physically the Koryak are medium to short in height with straight black hair, slight growth of hair on the face, and brown-bronze skin color. They make their
[281] clothes out of reindeer, wolf and dog skins, and they make lighter clothing for the summer from seal skin. In this /110/ they show a color-happy feeling for art and decorate their clothing with strips of hide of different colors or with leather which they form into various ornaments.

The Kamchadal or Itelmen occupy the southern part of Kamchatka Peninsula, primarily the southern part of the western coast and the Kamchatka valley. Their number earlier must have been much greater, for old reports speak of tens of thousands. Today their number can
[177] scarcely be determined since a very large part of the people have been completely Russianized. Many have almost forgotten their own language. It is interesting that numerous Russians in the first wave of colonizers are completely absorbed in the Kamchadal and cannot be distinguished from them at all in mode of living and customs. In some villages on the western coast between Zedanka and Zepochnoye there are still pure Kamchadal, who number around 800 (1930). Often these people alone are designated as Itelmen and contrasted to the Kamchadal. They
[342] have abandoned their original earth hut, which can still be encountered in the interior as a base for hunters, and they live in clumsy wooden houses of the Russian type. Fishing is their principal occupation. In the winter, however, they move into the mountains to hunt fur animals. Their houses stand unordered in loose groups on the rivers. When the